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AN
ESSAY
ON THE ~~2^d~~
EDUCATION
OF
CHILDREN,
IN THE

First Rudiments of Learning,

TOGETHER WITH

A NARRATIVE of what Knowledge,
WILLIAM WOTTON, a Child six
Years of Age, had attained unto, upon the
Improvement of those Rudiments, in the
Latin, Greek, and Hebrew Tongues.

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L O N D O N :

Printed for T. WALLER, at the *Mitre and Crown,*
in *Fleet-street,* MDCCCLIII. [Price 1s.]

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TO THE
King's most Excellent Majesty,
CHARLES II.
KING of
*Great Britain, France, and
Ireland, &c.*

GREAT SIR,

I Know it may justly be wondered at by many, that a Person, so far remote from any thing that is great, should presume to attempt to offer ought to your Sacred Majesty's Hands, especially in so mean an Argument, and Occasion, as what hath been performed *horis succisvis*, upon a Child that is but six years of Age; yet such a one, as that besides his dextrous reading and pronouncing the *English* Tongue, either in Prose or Verse,

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hath attained to that Acquaintance with the *Latin, Greek, and Hebrew Tongues*, in their chieftest Authors, as would not only be an Ornament to Children of near double his Age, but commendable to their Tutors for their Care and Pains.

Were there nothing more than your Majesty's Royal Encouragement, to all real Emprovements of, and Assistances to Nature, which you have in the Varieties of Nature about your Royal Palace performed; and in your Royal Favours to the Royal Society, in all their ingenious Endeavours for the understanding and interpreting of Nature: This may with all candid Persons excuse me, in that the Education of Children is the Improvement of the noblest Part of Nature, and hath been the Argument of the Studies and Decrees of the greatest and wisest of Men. *Lycurgus*, the famous Lawgiver of the *Lacedemonian Commonwealth*, founded his Laws, in the Education of Youth from their very infancy: And whilst his Laws were observed, the Commonwealth of *Sparta* continued the Glory of *Greece*. And the Reason the Stability of Laws, and Commonwealths, lies so much in the Education of Youth, is this: The judgment and Affection of Persons in riper Years, are according to their Sentiments in their Youth: And if Children were taught the *Latin and Greek Tongues* so as to be able familiarly to read ancient Authors; the gravity and Authority of their Sentiments, would fashion Men to more Prudence

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dence in their Converse, to more Humility, Peaceableness, and Order in their Conversation, than now is seen amongst us.

Certainly, it is one of the noblest Parts of Philosophy to cultivate Children; and to see how far in order to real Learning, and all true Philosophy, they may be prepared in those Years which others trifle away: That so those Years, which were in the *Grecian* and *Roman* Commonwealths improved to Business, and in the Service of the Commonwealth, may not be spent as 'tis too ordinary, in words, and Definitions of Nature, and civil Learning; which Gentlemen, at Men's Estate, think themselves sufficiently adorned with, and all arrive not to.

Certainly, much more may be done, and the first Years of Children, those especially who have the Time and Abilities of a prudent and learned Man to conduct them, may much more be improved, than what ordinarily we see.

For if we remember the Improvements of the Children of King *Henry VIII.* in their first Years; the Attainments of the Children of the Nobility of the Land in those Days; together with the prodigious Improvements of the Childhood and Youth of King *James* of blessed Memory; and compare those illustrious *Specimina*, with what is to be had now-a-days amongst us; we must think, that either our Method and Diligence is not the same now, that theirs then was, or else that the World decays.

If

DEDICATION.

If what in the Essay, or in the Narrative, shall any way suggest ought to those who have the Education of Noble Children (for to such my Respect is) upon the Improvement of whose Time and Parts the next Generation will be eminently concerned, and the Crown in an especial manner; I shall not repent the Undertaking, and I hope it may beget pardon with your Majesty.

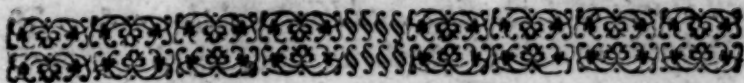
This I most humbly beg of your gracious Majesty. And that God Almighty would bless your Majesty with long Life, and the Prosperity of your Kingdoms, the greatest Honour of Princes, is and shall be the daily Prayer of,

Your Majesty's

most faithful Subject, and

most obedient Servant,

H. Wotton.



T H E
P R E F A C E.

THOUGH what I shall speak in the Body of this Discourse be short; yet somewhat is necessary to be prefaced, as to my Scope and Design in the publishing these Papers, and to shew for what, and to whose Use, they are especially directed. Though one Swallow doth not make a Summer, and what the Felicity of one Child, and the extraordinary Affection of a Father to a Child may perform (which happily may outgo what can be expected from others, whose Motives are not ordinarily the same) is not to be a Measure to all; yet, without doubt, what hath been done, is what may be done; neither do I so dote on the Felicity of my Child, as to think he hath not his Equal in Nature; but rather I believe, that there are several hundreds, if not thousands, in this Nation, who may be improved to as much or more than he hath attained to, by the same Care and Method.

And therefore where the Parents themselves have Abilities and Leisure to attend their Children, as most in the Ministry have; and seeing many Gentlemen (if they be of Cato Major's Mind, as Plutarch in his Life reports) do not disdain the Education of their own Children in
all

all Parts of Learning and Virtue; they may with Delight and Ease perform this, with as little Expence to their Time, as their overlooking their Grooms and Horses, and the ordinary Entertainments of their Time, usually take up.

A Part of my Design is, to invite these to the Experiment of this Attempt in their own Children: For they have all the Advantages to perform this Task, and their Delight in the Success will be an incomparable Reward.

In the Essay, the Directions that I shall propose as to Education, are such as immediately flow from the Consideration of Nature itself, in that all my Endeavours are to assist it, for as in Medicine, Φύσις αἰετὰι; Nature is the best Guide; so in Education, which is no other than moral Medicine, if you take not Nature along with you, if you go before it, or oppress it, your whole Endeavour is lost: Observe therefore what Faculties are strongest in the Child, and employ and cherish them: Now herein it is agreed, that Memory, and what Logicians call simplex apprehensio, are strongest of all.

Upon which Grounds it hath been observed, That the Rudiments of Learning, in Children of the first Years of Education, are to be laid in the Knowledge of Languages, the Latin, Greek, and Hebrew, wherein both the Fountain of Learning, as well Philology as Philosophy, and the principal Streams and Rivers thereof, are to be had.

And although the present Age lays the most of that which they call real Learning in the Strength of

of Wit and Parts managed to extemporary Effusions; yet those that are considerative will find, that unless these Parts are baptized with those Sentiments which former Ages have tried, examined, and received; the present Age, though it may grow bold and confident in their Assertions, yet when they shall come calmly to be examined, their Dogmata will be as easily undermined, as at present they are stiffly maintained.

My Design is not to propose any thing as a Rule to be observed in publick Schools, any further than as the Dexterity of the Schoolmaster and the Capacity of the Scholar concur, *pro re nata*, to the observing of any Particular herein; much less to the Censure of those publick Methods, which have furnished the Church and State with these eminently learned Persons in all sorts of Learning, to the Envy and Wonder of the World.

But that which I intend is, to hint somewhat to those who have the particular Inspection of one or two, and such too as have all Encouragements to incite and continue the Tutor's Care and Love towards them. I know it remains to this Day a Problem, Whether publick or private Education is most advantageous. And much may, and must be said for publick Education, in that, even in the best Schools, 'tis observable, That Children learn more from one another, than they do from their Master, and Example is the strongest Engagement to Study; yet, without doubt, where the Master is able and willing to make it his Care and Delight to educate one, which he must do by making himself not only Master, but Playfellow
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and Companion with his Scholar ; the Advantages of Years and Judgment he hath above Youth, to hint, to call to Remembrance, to imprint Words and Notions to his Pupil, cannot but exceedingly weigh the Balance down on this Side.

And whereas many private Tutors in noble Families are so meanly entertained, as that the Employment is more their Necessity than Choice or Delight upon any Account ; and accordingly their Business is more to improve their own Time and Learning, than of their Pupils : Were there such an Encouragement given them, as that there might be no Temptation given, that might divert an ingenuous Mind from the main End, we should soon see a far greater Improvement of Youth, than ordinarily we meet with in these Families.

If there were no more to encourage this Attempt, than the Gain of Time, to accomplish that Knowledge of Tongues by eight or nine Years of Age, which is rarely attained till fifteen or sixteen, it would quit the Cost to attempt it. And that this is feasible, to understand an Author, or the Scriptures, in the original Languages, by eight or nine Years of Age, we see by the Jewish Nation, that whether they live in Portugal or Holland, besides the Language of the Place, their Children at these Years read the Hebrew Text of Moses, as well as the vulgar Tongue of the Place : Upon which Instance, Episcopius, in his Institutions, lays it down as a thing very easily to be attained to by Children, to understand the New Testament in Greek, and the Old in Hebrew. Which Progress were it made, Youth would be
soon

soon fit to read Books for higher Ends, than to gather Phrases, and a copia verborum [a Stock of Words] to construe or parse; they would soon study the History of good Authors, to examine the Scope or Sense, to be employed in Mathematical Studies; which for no one Consideration so much hath been neglected in and by our Youth, as because Grammar Studies have been so expensive of their Time. How easily about ten Years of Age might they be acquainted with the Characters and Descriptions of Things which are natural, and which are civil, and so have the Rudiments of Logick, Physicks, and Morals given them at that Time, which are commonly put off till Children come to be sixteen or seventeen years of Age.

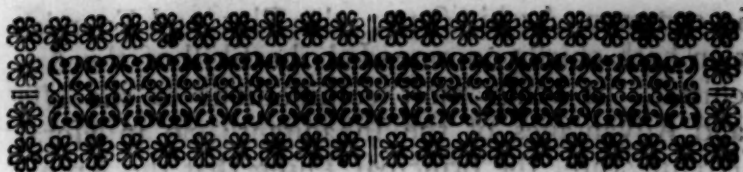
Thus, for fear Children should become Men too soon, pueritia præterit, puerilitas manet [they let the Years of Childhood pass, but retain its Follies.]

There have been great Instances of the early Improvements of Youth; but we are frighted with the Bugbear of præcoces fructus [Fruit ripe too soon] although the noble Grotius at fifteen Years of Age published Martianne Capella with his Notes; an Author to many no less than carnificina, who come lame to the Universities, and there lodge three or four Years: And the famous Heinsius put forth learned Notes on Silius Italicus, when he was but sixteen Years of Age: Both these honourable Persons lived to as great an Age, the one to Seventy, the other to above Sixty, which not all Persons that spend not their humidum radicale [radical Moisture] in thier youthful Years on Books, attain to. It is

an old Proverb, A Lion is in the Way ; but if Persons would orderly manage the Business of Education, Learning might, as of old it was accounted, be ludus litterarius [a literary Diversion] and as much tends to the strengthening of the Archeus, and to the Circulation of the Blood, as a complete Entertainment of them, from their Breakfast to Supper, with Rattles and Hobby-horses.

As you season Youth by times, and either affect them with or against their Books, when they are between four and six, or seven Years of Age at the oldest, ordinarily their Affections continue the same for the future ; and when their Judgments are convinced of their Error, either new Pleasures, or the Difficulties of retrieving lost Time, spoils all.

If this Essay, and Experiment upon my Child may contribute ought to so great a Business, I shall rejoice upon a publick Account : For amidst all the Projects this Age is full of, what doth not refer to the Honour of Almighty God, and the Good of our Country, is but Labour lost ; and the Account for such Time will be sad at the last. Farewel.



AN
ESSAY
ON THE
EDUCATION of CHILDREN
IN THE
First Rudiments of Learning.

SECT. I.

HOW much it is the Concernment of every Generation, that Children, from their very Infancy, be brought up in good Learning and Manners, may appear by this; that the wisest and greatest of Men in all Ages have made it their Business, both to direct and encourage it. This, in all well-governed Commonwealths, where Learning and Knowledge hath had any competent Repute, and especially among those that have enjoyed the Means of a more certain and purer Light, hath been carefully attended to. For, as

in common Architecture, the Plot and Foundation hath chiefly commended the Skill of the Architect, as being most commodious to the Use and Advantages of the Inhabitant: So in Moral Architecture, the principal Thing that the Architect should aim at, is to lay those Foundations, and to give that Scope to Learning, as that the Building may prosperously be superstructed, and that there be no Hindrance to the Progress of substantial Knowledge.

The wisest of the *Heathens*, *Greeks*, and *Romans*, have not thought this Business unworthy their sincerest Thoughts: *Plato* hath discoursed at large, in several Places, the Duty of Parents, and of Tutors, as to the Education of Children; but especially in his Books of Commonweals, and of Laws. *Aristotle* hath discoursed the Necessity and Utility of the Education of Children, in his eighth Book of Politicks. *Plutarch* hath left us an entire Discourse about this Argument in his Morals. *Quintilian*, among the *Romans*, hath shewn us, in his first Book of his Institutions, how Children from their very Infancy are to be educated, in order to their greater Proficiency in good Learning, whether Philosophy or Oratory. And how deep Impressions the Neglect of the Education of Youth in the *Roman* Estate made upon *Perfius* (as that which abode the sudden downfall of it from its highest Glory which at that Time it enjoyed) we have a full Testimony of, in several of those learned Satires he hath left us, the Arguments of his abiding Praise. All which Sentiments of the *Græcians* and *Romans* are but Descants upon *Moses's* plain Song, and Glosses upon that Text, wherein he commends to us the Education of Children in Wisdom and Knowledge, as one of the Corner-stones of an abiding and flourishing Church or Commonwealth.

SECT.

S E C T. II.

BUT as all excellent Things are difficult, for what hath no Difficulty is worth no Commendation : So this of Education in general, and especially the laying of the first Principles in the tenderest Years, wherein the Love and Liking of Knowledge and Books for the future is planted to its greatest Advantage. The wise Lord *Verulam*, in his Essay of Education, takes Notice how hard a Thing it is to be bred up a Scholar. *M. Ficinus*, in his Treatise *de Studiosorum sanitate tuenda*, begins his Book with this Consideration, of the Difficulty to attain to that which deserves the Title of a learned Man : * His Words are these ; *Quicumque iter illud asperum arduumque & longum ingrediuntur, quod quidem vix tandem ad excelsum Novem Musarum Templum assiduo labore perducit, novem omnino itineris hujus ducibus indigere videntur : Quorum primi quidem tres in cælo, tres sequentes in animo, postremi tres in terrâ. Principio, in cælo Mercurius, ut investigando Musarum iter aggrediamur, vel impellit, vel adhortatur : siquidem Mercurio tributum est investigationis omnis officium. Deinde Phæbus ipse & quærentes animos & res quæstas splendore uberrimo sic illustrat, ut perspicue quod quærebatur, à nobis inveniat. Accedit gratiosissima Venus, Gratiarum mater, atque almis omnino lætisque radiis suis rem omnem adeo condit & ornat, ut quicquid & instigante Mercurio quæsitum fuit, & monstrante Phæbo jam erat inventum, mirifica quadam & salutari venustate Veneris circumfusus, deleatet semper & profit. Sequuntur tres itineris hujus duces in animo, videlicet voluntas ardens & stabilis, acumen ingenii, memoria tenax. Tres in terrâ postremi sunt ; prudentissimus paterfamilias, probatissimus præceptor,*

* Ficinus De studios. val. c. 1.

medicus peritissimus. Absque his novem ducibus ad ipsum Novem Musarum Templum nemo pervenire vel potuit vel poterit unquam. [He that ventures into that cragged, steep, and tedious Road, which will at last, through constant and laborious Travel, bring him to the Temple of the Nine Muses, situated on a lofty Mountain, has need of no less than nine Guides to conduct him. Of which three are in Heaven; three in the Soul; and three on Earth. Of the three celestial Guides, the first is *Mercury*, who excites or encourages us to begin our Search after Knowledge: For the Office of Investigation belongs entirely to *Mercury*. The next to him is *Apollo*, who both irradiates our Understandings while we are seeking, and also casts a proper Portion of Light on the Things sought, so as to make them clear to our Perception. The third is *Venus*, Parent of the Graces; who so decorates and seasons the whole with the soft kindly Beams of her divine Beauty, that what *Mercury* prompted us to seek, and *Apollo* directed us to find, when cloathed in the attractive Grace, and improved by the useful Charms of *Venus*, becomes at once productive of Pleasure and Utility.

The three Guides in the Soul are, a strong and stedfast Desire, a Brightness of Understanding, and a tenacious Memory.

The three earthly Guides are, a prudent Father of the Family, an experienced Teacher, and a skilful Physician.

Without these nine Guides, no one ever was, or will be able to arrive at the Temple of the Nine Muses.] I shall not speak to each of these; only to let People see how difficult a Thing it is to be a Scholar, I shall touch upon these three Things. First, How few are able to be made Scholars; and yet that every Person, that hath the least of Man in him, is desirous to leave some Account from

from Learning to his Posterity. In the next Place, the Difficulty of attaining to Learning arises from the Insufficiency of many that undertake the Education of Youth, and that in order to the Universities. This is occasioned by this, that too often the Teaching of a Grammar School is the ordinary Refuge that desperate Persons as to any other Employment in good Learning betake themselves to; whilst but a few know themselves suited with intellectual and moral Abilities, and fewer have that Encouragement; when they undertake it, their Pains deserve.

The greatest Difficulty is behind, which arises from the Insufficiency of that Method, which Custom hath introduced and confirmed, as being, *de facto*, unsuitable to the effecting in any ordinary Compass of Time of so noble a Design, as to make Youth in two or three Years do somewhat, that may render Youth glorious to itself, and admirable with those of riper Years. These are the Difficulties, that for the most Part hinder the Improvement of Youth in good Learning, which were they carefully prevented, a Child might do more in a Month or two, than ordinarily they attain to in the Compass of the same Years. For is it not in trivial Grammar Schools seen, that there is little more done in seven or eight Years, than the learning of the Accidence and Grammar, with some small Portions of three or four Classick Authors; and the Greek Grammar, with half a Score Chapters of the New Testament; whereas in that Time several good Authors might be turned *in succum & sanguinem* [into Juice and Blood,] and the Stile digested in the Lad, whether of Prose or Verse. If therefore any be so happy, as to contribute ought for the Relief of so publick a Loss, not to say a publick Wrong, instead of being censured as too great a Presumption, I hope

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with

with candid Persons it may pass for a well intended Purpose to serve the Generation he lives in.

S E C T. III.

THE first Hindrance in the Education of Children, especially where Learning is aimed at, is the Paucity of those, who indeed are fitting to undertake the Instruction of Children. Every learned Man is not suited thereto: Such a one must not only be a Humanist, as to that Part of Learning called Humanity Studies; but a Humanist in Manners, for his Meekness and Prudence in the Government of Youth; and especially of a complaisant Humour, whereby he may be delighted in by his Pupil. Now that he may be thoroughly engaged to his Business, the Parents Bounty is to be such, as that there may be no Misprision in the Tutor, that his Pains are not rewarded, and that the Parent may observe all Love and Pains in the Tutor towards his Child. *Antoninus* the Philosopher, in his Meditations speaking of Tutors, tells us, 'A Man ought not to think much of being at Charge with Tutors.' His Words are these in *Dr. Casaubon's* Translation. 'I learned of my great Grandfather, both to frequent publick Schools and Auditories; and to get me good and able Teachers at Home; and that I ought not to think much, if upon such Occasions I were at excessive Charges *'. And *Plutarch's* † Report of the Philosopher's Demand of a thousand Drachmas of one that brought his Son to be educated by him, and his Answers upon the Father's Reply to the Philosopher, is known by many. My Business is not to take Notice of, much less to censure or direct ought as to

* *Antoninus* Medit, l. 1. † *Plutarch* περὶ παιδων ἀγωγῆς.

the Care of publick Schools, where either there are special Curators, or as to the Nation, where the Laws of the Land have taken Care of the Designment of Persons to that publick Trust; but principally to speak to those, who have private Tutors for their Children in their Families, and who are able to engage and reward those they employ in a Business of so great Concernment. When this Care of a Tutor is duly taken, the greatest Care of the Parents is dispatched.

S E C T. IV.

BUT there is a second Consideration, that makes the Education of Youth difficult, and that is the Indocibleness of Youth itself. *Nihil dices faciesve invitâ Minervâ.* [Never attempt to force Nature.] *Ex quovis ligno non fit Mercurius.* [A Mercury is not made of every Sort of Wood.*] Now though it be true, that there be few Children that are naturally Ideots, but have Wit, and Pregnancy too, that, if rightly taken hold of, may be managed to great and noble Purposes, as the Author of the Differences of Wits hath discoursed at large; yet of many very few are disposed to Learning. For if it should be so, that every one's *Indoles* or *Ingenium* lay the same Way, the most, if not all, were to be improved to the same End, and then the End of Education, which is the Help of civil Society, would be lost: For if the whole Body were the Head, or the Eye, where would the Body be? Herein therefore lies the special Prudence and Dexterity of a wise Tutor, to be able to discern whether the Child be

* A Proverb used by the Antients to signify, that 'tis in vain to attempt Learning where there is no Capacity: For Art can do no more than shape and polish those Materials which Nature alone must previously furnish.

Bookish; and what Presages there are of a plodding Temper; which are the proper Soil, and good Ground of Education. For though Quickness of Parts, Nimbleness of Apprehension and Invention, are hugely advantageous, where the Person hath that Composedness of Body and Mind, as to pause, to recollect, and ruminate withal; yet where that Composedness of Spirit is wanting, and *Mercury* is not fixed, there will scarce ever be an Arrival at that Part of Knowledge, which depends on Judgment in reading and extracting from Authors. Whatever Flourishes there may be in common Discourse, the best thereof will be no better, than the bringing forth of Ends of Gold and Silver, a Rhapsody and Exercise of Pocket Learning; wherein, if you hold such a Person, after he is come to Years, to any fixed Argument, you will be able to sound and fathom him in half an Hour, as well as in a Month's Discourse. Now to make some Guess at this Temper I speak of, the School-master will easily perceive it by this, that the Person is likely to abide with a Book, when he is elder, that can continue, and is not immediately weary of the same Book, suitable to his Measure, when he is younger. Those that whilst they are Children will be weary of one Book, when they have read two or three Lines; when they are elder, will scarce persuade themselves to read above two or three Leaves; and then those Censures, which of old were taken up, will fall upon such a one. *Nusquam est qui ubique est. Aliquis in omnibus, nullus in singulis* * [He that is every where, is no where. A Smatterer at every Thing, good at nothing.]

This therefore being the principal Thing to be attended to; when a Child shall be found out in such a Measure bookish and plodding, the Tutor

* Senec. Epist. 2.

hath the surest Prefages, that whatsoever Pains shall be laid out upon him, the Increase will answer the Cost and Pains both of Master and Scholar. Whereas on the contrary, the Generality of Children that are usually sent to Grammar Schools out of the Fondness of Parents, and received from the Credit or Covetousness of the School-masters, are such, who, instead of loving, loath their Books; and whilst they stay, shew all Disrespect to that for which they come; that, were it not for the Rod, or *Ferula* (very unsuitable to ingenuous Minds) they would scarce take a Book in their Hands. And what can be expected from such? These Tempers are so far for ever, whilst such, to be improved to the Honour of Learning or their Masters; as that the best Menage of them is this, not to abuse Time and Pains upon them, but to dismiss them to such inferior Tutors, as shall direct them to true Orthography, and into some tolerable Insight into Arithmetick, or practical Geometry; and as for ought else, till their *Indoles* to Books appears riper, to let them alone without further burthening of them. For to press them further than Nature encourages, is but to bring that Defamation upon Learning amongst Youth, which was once given by a Person of great Name in this Nation when he was a Child, That Books were only made to cause little Boys to be whipt. The want of Ability to discern this, and Courage to represent it to Parents, is that which brings the greatest Reproach upon publick Schools, and makes the Lives of Tutors so unpleasant. Yet may we not absolutely conclude so of Children, that between seven and ten Years of Age come not to a Love and Liking of their Books; for afterward they may fall in with it, as appears in the famous Instance of *Joseph Scaliger*, as it is reported in the Life of him, published by the noble *Heinsius*;

fus; that he was so backward in his Childhood, and a great Part of his Youth, as that *Julius Scaliger*, his Father, despaired of his doing any thing worthy of his Name, ever after; but applying himself to Study when he was about eighteen Years of Age, he hath left a Memory as great for Learning in *Europe*, as *Varro* enjoyed in the *Roman Commonwealth*, and Territories thereunto belonging.

S E C T. V.

THAT which I shall principally insist on, shall be to give my Thoughts of the Method of Teaching the first Rudiments of Learning. Tho' some Children may be initiated, and worthy to be taken into the Care of the greatest and discreetest Men, when they are four or five Years old; yet we will suppose the Child, whose Pregnancy begins to appear, as an Encouragement to his Tutor, to be six Years of Age, or upwards. For by that Time Children begin to be sensible of Encouragement, and Dispraise, of common Sense, and consequently of Exhortation and Direction. I will suppose them instructed to read the *English* Tongue intelligibly to themselves and others. And tho' Mothers, or inferior Persons, use to take that Burden upon them, yet where the Child gives any Hopes of Eminency in Knowledge, the greatest Care of the Father, or of some very understanding Person, ought to be had in directing that Person, that shall be more constantly employed in the instructing of the Child, that there be no such Mistakes committed, as to dishearten or weary the Child in its first Attempts upon Books; but with all Sweetness it be drawn on, that the Book may be made a Delight and Pleasure at the first. Above all, that those Things be not instilled, by inferior Persons, which when more knowing shall be employed

ployed about him, shall find it too great a Difficulty, to make him either to forget, or break off.

Therefore, seeing Pronunciation is not only the greatest Ornament of Reading, but also in Speech; the first Thing that the Tutor's Care should be about Children, is to give them the true Pronunciation of their Letters, and especially of the Vowels. And tho' this may seem somewhat beneath a Philosopher, or a serious Man's Care, yet such hath been the after Inconveniencies, as that Fathers and Masters, that regard any Thing of this Nature, would redeem the Inconvenience at no small Rate. For sometimes, where Prudence is not used in these small Concerns, there are such Discouragements put upon the Child, as that a Distaste grows upon it between him and his Tutor, or a Listlessness to his Book, because the Child is not able to think or know when he is in the Right. As the Pronunciation of Letters ought to be minded, so the Tone and Accent of Words (which well-spoken Men are the only Standard of) that the Syllables be neither too hastily, nor too slowly pronounced, but that a due Time be given thereto; for he that can pronounce a Word orderly of three or four Syllables, is next door to pronounce gracefully a Sentence. Another Thing, I would commend to the Care of those that teach Children, both in *English*, and in Grammar Schools in the Country, is, betimes to use them to such a moderate Tone in Pronunciation of their Words, as neither to smother them by shutting their Lips; and, on the other hand, not to be offensive to the Ears of their Hearers with their Noise; but so to read, as to grace themselves, and to delight their Hearers: Which Thing I mention, because I found it as much observed and remarked in a Child, in reading a Stanza in *Spencer's Fairy Queen*, as any other of his particular Attainments, which were observable to as considering

sidering a Man, and as great a Philosopher as we have in these Parts of the Kingdom*. But above this, that the Argument of this Section is worth the Remark, we may perceive by *Quintilian*, in that he hath a whole Chapter in his Institutions; *De literis & earum potestate* † [Of Letters, and their Power.]

S E C T. VI.

THE Child being now supposed to understand the Distinction of Syllables, and being able to pronounce his Words tonically in the *English* Tongue, we judge him fit to be initiated in the *Latin* Tongue; where the Reading of the *Latin* will be easy, only the Tone and Accent is to be directed by his Tutor, which easily he may suggest by reading or pronouncing the *Latin* Words to him. The first Thing I would have the Tutor take care of, with his private Scholar (for to such I particularly speak) is to take care not to burthen the Child with abstract Rules, especially not to give him Parts to learn; because abstract Rules are very unintelligible to such, as requiring some Exercise in Judgment, which, for want of Converse with Particulars, a Child cannot possibly have; and to beware of Parts, because they may too much tire the fresh Spirits of the Child; but that by frequent Rehearsal of those natural Principles of Grammar, as Number, Cases, and Tenses; and demonstrating them by Things and Actions, he commends them to the Judgment, and imprints them in the Understanding of his Scholar, with Love and Delight. If he finds his Pupil intelligible, by reason of Years, and an Apprehension suitable thereto, he may begin with some of the principal Rules of the Accidence; but let it be his principal Care, to give them in a Way that

* Sir T. Browne of Norwich. † *Quint. Institut. l. i. c. 6.*
common.

common Sense may apprehend them. For there is nothing more clogs and dulls the intellectual Faculty, than to have a Company of Rules, which the Child repeats as a Parrot; whereas, if he understands the Things he is about, it begets a Delight, and creates Industry; for the intellectual Faculty doth covet nothing more than Knowledge: And he that in his Teaching observes this general Direction, shall never fail to win over his Scholar to him, and to oblige him to himself. As for the Accidence therefore, let the Master judge what is natural Grammar, and founded in our very Faculties; and let those Rules, that are most proportionate thereto, be first suggested to the Child. And thus his *English* Tongue, and the Grammar thereof, will not only be made more useful to him, but he will have a Key to all Grammars, in that the natural Part of Grammar is the same in all Languages whatsoever. If the Child be such as shews any Hopes of future Pregnancy, when he hath learned one Declension, and the Indicative Mood of one Conjugation, so as thereby to understand the Nature of Numbers, Cases, Tenses, and Persons, all which have their Foundation in Nature, and are intelligible to ordinary Capacities; let him pause there a while; and by that Time the one and the other are made familiar to him, the other Declensions and Moods will easily be apprehended. Whereas, whilst that we go ordinarily to teach one upon another the five Declensions; and when we come to the Verbs, to teach them in every Conjugation and Mood, we do but confound the Memories of Children, and their Apprehensions of Things; which if let alone for some Time, and they employed in some *Latin* Context, we should see the remaining Declensions and Conjugations indent one with another, and be a Key to introduce them to an easier Apprehension,

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hension, and surer retaining of what follows. And thus I would entertain the Child for the first Year, and only increase this Knowledge of Rules, as Occasion in Reading shall offer itself.

S E C T. VII.

THIS being premised, which is to be insinuated not at once, or to be done as his only Entertainment ; I conceive it most suitable to the Child, as soon as it can read *Latin* Words, that he be put to some *Latin* Context ; and here let the Author be as facile as may be, whether you consider the Sense or the Style ; for where the Periods be short, where the Nominative Case in Situation goes immediately before the Verb, where the Substantive is next Door to the Adjective, there is no Difficulty to the Understanding to observe them, no need of ranging to find them out ; but as soon as the Eye is off one Word, the next is that which in Order of Construction is to be attended to. And here I would commend for *Latin* or *Greek* the Gospel of St. *John*, which is so easy in the *Latin*, and especially in the vulgar Translation, as that none can possibly render any thing more easy and familiar for *Latin* than that. The Words are very rarely obsolete, but full and proper ; so as that when a Child is able to construe half a dozen Chapters or more, he will get more Acquaintance with Nouns and Verbs, with the two first Concords, than half a Years learning the Accidence, and conning over the Rules of Grammar ; which being done, the remaining Declensions and Moods will be so facilitated to the Apprehension of the Child, as having met with again and again the most of them, with the greatest Delight he will digest them ; and that other Exercise of Children, to decline the Noun Substantive with the Adjective, will

will have no Difficulty at all. So that there will be an easy Introduction to the making of *Latin*, from the Acquaintance it hath had with the several Instances of Construction in Reading; especially if any of the Verses of those Chapters he hath formerly read in *Latin* be put to him; for, what between Memory and Judgment, the Uncouthness of it (which others are affrighted with, who have only the Benefit of abstract Rules) is taken off, and they begin to please themselves with their own good Luck, in hitting oft-times upon what is right; which by Frequency, and every Day, by the bye, having the Notions and Rules of Grammar suggested to them, they with exceeding Ease resolve all into Rules, according to Art.

But when you begin to initiate a Child in any *Latin* Author, and accordingly when you begin to teach any Language, give him the distinct Signification of every particular Word, and cause him so to render it again, that he may apprehend every Word in its own native Force. For though it may seem tedious to the Teacher, and uncouth to any that shall hear a Child so render a Period, yet the Advantage is great to the Child, in that the more simple the Notions are he is to be trained up in, the easier and the more fully he apprehends them. By this he increases in a *copia verborum*, the Foundation of Language; the Want whereof, is the great Defect in the most Schools; for without this particular Notice of Words, when he comes to meet them any where else, he will be a Stranger to them, and except he finds them in the same Construction, as the same nominative Case with the Verb, the same Substantive with the Adjective, he will not be able to make any Use of the words: Whereas every Word being particularly apprehended, whatever Part of Speech it is, it is accommodate to his Understanding, and useful as

to the main of its Signification, wherever he afterwards shall meet with it. This Care need not long be used; for as the Understanding of the Child grows stronger (which it will be by the more particular Observance of Words at first) the Child will see the Ease of observing Concords, and will not admit of that Trouble any longer, than indeed it is for the Advantage of himself.

To confirm what the Intendment of this Section is, the Use of an Author, and the Necessity of a *copia verborum*, I shall only add an Instance or two. When I myself had, for seven or eight Years, been educated in the Free-school at *Canterbury*, Dr. *Meric Casaubon*, whose Name is great amongst all learned Men, but particularly venerable, and with all Gratefulness to be acknowledged by myself; taking a particular Notice of me, he took me into his Family, where he shewed the Love and Care of a Tutor to me in my Studies; from whose House I immediately went when I was admitted in *Corpus Christi College* in *Cambridge*. Tho' I was then in the upper Class of the School, had so far learned my Grammar *Latin* and *Greek*, and could, as ordinarily it was performed by others, make a Theme and a Verse, yet by reason I never had the Acquaintance with any considerable Portion of any Author, either Prose or Verse, my Knowledge both in the *Latin* and *Greek* Tongues was so trifling, as that it amounted to little or nothing; whereupon, in order to the attaining of the *Latin* and *Greek* Tongues, his Business was to commend an Author in *Latin*, most accommodate to my Abilities, and the Author he chose for the *Latin* was *Quintus Curtius*, which in his House I read over, so as to observe the Sense of every Word; and in *Greek* he charged me with the reading the Gospels in the New Testament. These he left with me, as the Exercise of my own Industry, and
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for the Trial of my own Abilities; whereas in *Greek* he particularly went over with me *Homer's Batrachomyomachia*, and several Verses in *Theognis*; and in *Latin*, he instructed me in *Virgil's* second *Æneid*, and two of *Cicero's* Orations against *Catiline*; all which he particularly concerned himself in; he caused me to learn accurately without Book. Those other Pieces of *Curtius*, and the *Greek Testament*, he only now and then, to observe my Diligence, would a little pose me in; by which Means I began to understand somewhat in the *Greek* and *Latin* Tongues, and with some Facility to write *Latin*, and to conceive what it was to have a Style. That which I have more particularly rehearsed, a Gentleman that had his Education at *Westminster School*, and was afterwards Fellow in *Trinity College*, confirmed to me; in telling me, that till he came to read an Author, and to turn that *in succum & sanguinem* [into Juice and Blood] he never did any thing in making of *Latin*; neither was he able, by all his Rules, and his former Exercises, to judge what *Latin*, either as to Style or Elegancy, meant. As soon, therefore, as it is possible, let the Child be acquainted with an Author, that hence he may attain a *copia verborum*, and Phrase.

When the Child hath dispatched six or seven Chapters in this Gospel, and in the plainest *Latin* Context the Tutor can make Choice of for his Pupil; then if you do not divert him to any other Language, you may initiate him in any good Author, either *Virgil*, *Salust*, or *Terence*. Yet see as not to discontinue him to his first Author, but that every Day at least once you exercise him therein; for the Advantage will be great, from the Understanding he hath in the Phrase already attained to.

But here, by the way, let this be observed by all private Tutors, not to engage them in their
Books

Books (especially till they come to have a Gusto of the Sweetness of their Books) any longer, than the Tutor is conversing with his Scholar, to charge them with no Tasks or Parts, but only to engage their Intention to what the Tutor shall speak, while he is conversing with them (and if the Child be pregnant, and finds any Pleasure in his Book and Tutor's Company :) Then let the Child know, that when he is weary, or perceived to be so, he may have Leave to go to his more childish Sports. No Child is always disposed alike ; half a quarter of an Hour indisposes at some Time, more than half an Hour at another. Whatever Constraint the Tutor shall use to his Pupil, let it not be this, to make him stay longer at his Book than ordinary, by way of Punishment, lest the Remedy turn into Poison.

Whereas I commended an Author to the Child, and one of these we call Classick Authors ; I did it upon this Account, that the Master being familiar with the Conceptions of the Author, and ready and dextrous in expressing the Sense of it in the *English*, he may as easily instil the Sense of a Period in *Virgil* or *Ovid*, as of *Cato*, or the most trivial Author ; and by being conversant in them, the Authority of the Author will make the Child that understands him, more spiritfual that he is put so suddenly to it, and the Use will be great afterwards.

The Child having proceeded thus far, to have got some considerable Acquaintance with the construing of the *Latin* Tongue, as to have gone over one of the Gospels in *Latin*, and the like Quantity of Context in any *Latin* Author ; then it will be a fit Season, by little and little, to apply what Rudiments of Grammar he hath been instructed in ; and, by little and little, to suggest the remaining Part of the Declensions and Moods, and the Nature

Nature of the remaining Parts of Speech; yet so as not to task him with them, but to shew him the Use of them, in parsing one Verse or Period in an Author at a Time; which, according as his Pregnancy is, will be imbibed faster or slower; but to the lowest Capacities it will be with much more Delight and Ease, than the abstract Rules can possibly be, before the Child is acquainted with the Context of *Latin*, to the quickest Apprehension.

And by this Time you may begin to inure him to speak *Latin*, by speaking with him; which will be the best and most delightful Method to make *Latin*; for if the Child learns and understands to put but the Nominative Case to the Verb, in a Question or Answer of two or three Words, he will soon be able to do it in a perfect Proposition; and by using the most familiar Questions and Answers, his own Judgment will direct him to Constructions of more Length and Concern, till he comes to translate, to understand an Author, and to attain a Style.

What further remains to the compleating of this Essay, shall be left to what further Experiments I shall make, by the Progress of my Child, in the Use of those Means Nature shall, *pro re natâ*, suggest to my Observance, and to what shall necessarily be added to the Particulars in the Narrative.

As this first Attempt shall find Acceptance with those, whose Judgments are to be esteemed, I shall concern myself more or less, for the future, to perfect my Thoughts about this Argument, and not to think it any way beneath myself, and the Account I am to give of my Time to those I owe any Account thereof.

That this Essay is not a Chimera, or romantic Fancy, but the Product of a real philosophical

cal Attempt, if the Improvement of the first Years of Children in their Education may be accounted such, I shall evidence by the Narrative. And there is no disputing against an Experiment. For my Intention was, in my Essay, not to draw an imaginary Scheme of Education, in laying the first Rudiments of the *Latin* Tongue, which will hold as well in *Greek* or *Hebrew*, as in the *Latin*, for the same Years; and then to boast what Feats it might do; but having actually followed Nature in all I could, and finding a proportionable Success to my Attempts, the Experiment I have made is the Testimony of the Validity of the proposed Method; which is the best way of philosophical Instruction, from Matter of Experiment to draw Rules. And that the Narrative is *de facto* true, the Neighbourhood about me, where there are Persons of Honour, Judgment, and Learning, have sufficiently satisfied and pleased themselves with; some whereof have been pleased to honour the Child with their Testimonies in Writing, of which some of special Remark, in their own Words, shall be annexed to the Close of the Narrative.

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AN NARRATIVE of what Knowledge WILLIAM WOTTON, when he was Six Years of Age, attained unto, upon the Improvement of those Rudiments mentioned in the foregoing Essay, in the Latin, Greek, and Hebrew Tongues.

THAT which I have to say of my Son, *William Wotton*, who, *August 12*, last past, compleated the sixth Year of his Age, is to give an Account of my Education of him, and what Progress he made in Learning by the Time he compleated those Years. For the first three Years and a half of his Age, I had not the least Thoughts of engaging him to Learning, above what other ordinary Children are employed in; and the rather, because, till about that Time, he was of as infirm and weak a State of Body, as the weakest Children, that have any Hopes of Life or Health for the future. Another Ground of not entertaining any extraordinary, or scarce probable, Hopes of improving him to any Excellency in Learning, was the Experience I had of his elder Brother; who, tho' of Wit and Fancy, and Pregnancy sufficient for Action or Business, according to his Years, equal to most of his Equals in Age, yet was from his Infancy as much disaffected to Books, and Letters, as any I ever met with; and when I used all Methods, both of my own, and other Mens, of engaging him to his Book, I saw nothing would take Place; but if for some Hours or Days he could be overcome to attend his Book, the Temperature of his Body was such (for into nothing else I can resolve it) that a Head-ach, or

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some bodily Distemper, did follow upon it; and he being naturally subject to a very fiery and salt Rheum, I suppose they so inflamed him, when his Fancy began to be engaged, and his Blood heated, as that he found no Content in Reading or Meditation, but that there was a Necessity of breathing out those fiery Particles by Action and Motion.

But I soon perceived another Temper of Body and Mind in this Child I am now speaking of; for as soon as that he attained to so much Health and Strength, as to walk up and down, his first Delights, and Recreations, shewed themselves in Books and Letters, or what had the Shew of Books, as by his many Questions and Inquiries, with other Circumstances, he made manifest. The which I mention, that Parents, and those that intend to improve their Children for Learning betimes, should observe; for Nature commonly shews itself by these genuine Intimations of itself, which are without Fraud or Guilt.

When my Son began to be about three Years and a half old, by which Time he began to speak articulately, I then began to entertain some Thoughts of his Education, having more seriously consider'd of those Indications of his *Indoles* before mentioned. I observed, whenever he saw me with a Book in my Hand, the Child would come to me, and shewed a more than ordinary Desire after, and Delight in the Book; and when he saw any Letter greater than other, he would be very inquisitive what it was, and the Signification of it; and oft-times would divert me to a very pleasant Labour, to satisfy his Curiosity, and tell him what the Letter was. Whereupon, not to quench his Curiosity, but as far as I could to divert the Trouble from myself, I sometime chalked upon the Walls, or writ in a very large Character, the great Letters, which I first acquainted him with; which
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were so taking with him, as that, my Parsonage-house joining to the Church-yard, where there are several wooden Monuments, inscribed with the Names of the Deceased in capital Letters, when the Air was so calm, as that the Wind offended not his Eyes, which were very tender till he was near five Years of Age, and the Season suitable, he would set himself down by those Monuments, and there would learn the capital Letters, and would delight to tell me, that he could tell me, which was A, B, C, upon them.

Another Thing that invited me to take a special Notice of him, in order to his Education, was this; that he was of a more than ordinary Memory. For besides those ordinary Notices that his Mother, or Maid, would hint to him, when they would be teaching him some remarkable Verses of the Scriptures, which certainly are the most necessary Seeds to be sown in Children, in that they carry along with them the Authority of an unknown and incomprehensible Majesty; and withal would instruct him in the most easy Parts of the sacred History, as to Persons and Things, he was so retentive of what was told him, both as to Questions and Answers, as that I began to conclude he was worth my Care; and that I had far greater Hopes of doing him Good in his Book, than I could ever entertain of his Brother.

Which natural Indication being taken of his future Towardliness, I desired his Mother, that she would begin the very first Introduction into Letters, and teach him the smaller Letters; and that, in very short Time, I would free her from that Care and Pains, by taking him into my own Tuition and Instruction. He was under the Care of his Mother about three Months, or upwards; but having an Ague the greatest Part of the while, he was not invited so oft to his Book, as other-

wife he had been, and oft-times when he offered himself, he was not accepted. Yet finding the Ague favourable, and we having Hopes it might leave him, I would walk with him, as oft as my Time and his Health agreed; and, to make his Mother's Pains more easy, I would, without Book, teach him to know and join a Syllable, first of two Letters, then of three; which in a short Time became so familiar to him, as that, when he came to know the small Letters, his Spelling was so easy to him, as that, at the first Sight, he knew how to divide Words of two or three Letters in a Syllable; and the Tedioufness of Spelling, the Foundation of true Pronunciation and Writing, was quite taken away from him.

As soon as his Ague was removed, and he could read a Psalm or two orderly, whereby I perceived that in a great Measure the Tedioufness of teaching Letters, and spelling by Book, was over, which I could not descend to, tho' to my own Son; he being then some six Weeks above four Years old, I took him into my own Care, and have now this *Michaelmas*, 1672, had him these two Years: How we have spent our Time together, I shall now relate.

The first Thing I endeavoured was, to engage him wholly to delight in me and my Company, and therefore was careful to remove what was distasteful to him: The *English* Character, and little Books, the Child loved not, and therefore I taught him first the *Roman* or *Italian* Character, as being more delightful to the Eye, and consequently more taking with him; and because he delighted in great Books, I taught him to read in Mr. *Buck's* large *Cambridge* Bible; so that, in a little Time, studying to gratify his Fancy, both for Books and Place, for he never was so well pleased, as when I took him into my Study and taught him there,
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I found he was so perfect, as that in a Morning's Exercise he would read a Chapter, or half a one, at the least; and within three Months Time he had read over one of the Evangelists, and several Psalms; so that he now could read any ordinary Periods at first Sight throughout the Bible; and his great Desire was to read somewhat harder. And to observe the Genius of the Child, when he saw a long or hard Word, he would encourage himself thereto, with a more than ordinary Resolution, and glory as much in the Conquest of it, as a Soldier when he hath won the Field; thereupon he was curious whatever Book was before him, to search out the hardest Names; so that within four Months Space he began to read with Observation of Points, with those Pauses the Sense requires, and such Observation, as shewed he had an Understanding of the Sense of what he read, as far as can be conceived of his Years.

In the mean while, I began to see what I could instil in him of his Accidence, in the ordinary Road of teaching it; only I observed this Method, which to this Day I observe, and shall observe, till Strength of Body and Mind be fully adequate to a greater Task, not to lay upon him that Task in any Measure, which in Grammar Schools we call setting of Lessons or Parts; but only so long to challenge and charge his Attention and Observation, as he is talking with me, and I with him. So as that all the rest of his Time to give to his childish Exercises, that when he plays he might not be afraid to play, as fearing he should not be prepared when he comes to me, whereupon he came more fresh to his Book afterwards. When therefore I began his Exercise in the Accidence, I never put the Book in his Hand to learn ought, but endeavoured by Question and Answer, as short as might be, to instil the Notions of his Accidence; and

and when I came to the Declensions, I would repeat them so oft, till he was able to repeat them after me.

By this Time, he having gotten that Acquaintance with Letters and Syllables, as to be able to read *English* very tolerably, intending nothing less, than the Course I took with him since, this Accident fell out. A Friend of mine occasionally coming to my House, and bringing *Bucer's* Commentaries on the Gospel with him; and laying it down upon the Table where we were walking; my Child no sooner espied the Book, but with all the Might he had, climbed up by the Form to the Table, and would needs be meddling with the Book. His Earnestness was such, as that my Friend was so far concerned in it, as that with more than ordinary Earnestness he said, 'What doth this Child mean?' To whom I suddenly replied, 'He is able to read *English*, and for ought I know he may read *Latin*, in that the Characters are the same.' Whereupon we opened the Book for him, and shewed it him; and he read easily several Monosyllables, and Words of two Syllables, and pronounced them as orderly as can be well supposed; so that I apprehended as little Pains would acquaint him with the reading of *Latin* Words, as I had taken to teach him *English*; whereupon I told the Child, and resolved with myself, that if he was able to do so much, he should suddenly be put to more.

Henceforward I engaged him in the *Latin* Tongue, and leaving off the Accidence in that Method that ordinarily Children are trained up in, I immediately thought with myself to make an Experiment, whether Children of his Years might not be taught the *Latin* Tongue as ordinarily Children are taught the *French* and the *Italian*, and without the Torture of Grammar, to make them,

them, by reading a *Latin* Book, to understand Nouns and Verbs, Declensions and Moods, and that without the vast Circuit, that ordinarily takes up three or four Years, as preparatory to read any *Latin* Author; and to see whether Use and Custom in Reading may not bring Children into Acquaintance with the Sense and Substance of these Rules sooner, than to chew upon those Rules themselves only. I willingly acknowledge, that to Persons that are of Years of Discretion, to learn the substantial and fundamental Elements of Grammar, it is the readiest and certainest Way to attain to a Language; but whether Children, by oftener observing the Differences of Nouns and Verbs in reading an Author, will not observe the Notions of the Elements of Grammar more easily, by what I have observed in my Son, makes the Problem the easier with Men.

Here considering, that Capacity and Memory are chiefly to be consulted in Children, I considered what Piece of *Latin* Context was most proportionable to his perceptive Faculty; and remembering that he had read the Gospel of St. *John* in *English*, I thought that Gospel in *Latin* would be the most taking with him to initiate him in the *Latin* Tongue. What *Plutarch*, in the Beginning of the Life of *Demosthenes*, speaks concerning his learning the *Greek* Tongue in his elder Years, that he learned Words by Things; and the Story that he knew for Substance, he could much the easier understand in the *Greek* Tongue; the same gives us the Method for the apprehending of any Language; and I applied the Rule to my Child: For he remembering some small Pieces of the Sense in the *English*, he many Times, though I was sure he never had met with that *Latin* Word before, when we had done some considerable Part of the Verse, would give the *English* of it, the Sense necessarily

necessarily leading thereto. But that which more especially lead me to that Context in that Gospel was this, the Syntax was most familiar and easy; and that which is most familiar, is deep enough for such Years; and that a *copia verborum* was thereby most easily obtained. Upon the whole, I resolved to initiate him in St. *Herome's* Translation of the Gospel of St. *John*, where there is little more than Nouns and Verbs, and the Nominative Case with the Verb seldom distant one from another; so that if any thing might be apprehended without any Tedioufness, I thought this Book the meetest of all; and my Design failed me not.

Hereupon, when my Child was not yet four Years and a half old, I put him to read, and taught him to construe the Gospel of St. *John* in *Latin*. His firm Perception of Syllables, and his Ability to read *English*, made this *Latin* soon familiar to him; and the Notices that remained with him, since his reading the Story in *English*, made the *Latin* more facile to him. So that in a Quarter of an Hour's Time, with construing two Verses at the first three or four Times, he was able to construe them after me, and to give the *English* of any Word alone by itself in the two Verses, upon the Mention of any of the *Latin* Words. When I saw these Hopes, my great Care lay within these Bounds; to preserve a Love and Delight in his Book, so as it might not be tedious to him; to preserve, above all, his Health, that the Intention of his Mind might not draw his Spirits so to his Head, either from his Stomach, or his other Limbs, as that either the nutritive, or the Animal Faculties, should be weakened, and consequently be hindered in the main Design. Wherefore in the Morning, two Hours after he had read his *English* with me, which used to entertain him

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a quarter of an Hour, the like Time I spent in his *Latin*, and so in the Afternoon. All the rest of the Day I left to his own Dispose, and charged him not to take up his Thoughts with any thing of his Book, only that he should mind his Book whilst he was with me.

By this Time I began to consider, that it was my great Business to oblige him to the utmost, to delight in my Company above any else; and that nothing ought to be omitted that was consistent with good Manners (which are the only Perfection and Varnish of all intellectual Attainments) that might further engage him to me, and his Book. Accordingly his Love and Affections were drawn to me; and my Person and Company was more desirable to him than any others; and he expected no where more pleasant Entertainment than with me, so as his Fancy was wholly captivated by me, which I improved for his Book. For if Gentlemen, whose Pleasure lies in their Dogs, make it their Business to oblige those irrational Creatures to attend and follow them; by how much my Pleasures and Scope were higher in the Obligements of my Child, by so much I thought that it was worth more Care to engage him by all possible and honest Means. Wherefore, not only by all encouraging Words whilst he was about his Book, but by letting him understand, that nothing could distaste me, but what shewed Carelessness and Neglect of Attention on his Part; as also, after the Discharge of his Duty, by some childish Rewards, and Entertainments of him, with some Exercises befitting his Years, to which, for some Minutes, I thought meet to be employed with him; I won him wholly to myself. And though these Observations may seem trifling, and unworthy of publick Notice, yet seeing *parvum parva*

decent [little Things suit little Persons] and tho^t they are *parvæ res* [small Things] yet not *parva initia* [small Beginnings] I suppose they are not to be neglected; and especially if you would train up noble Persons, or those who are of more than ordinary Hopes. And seeing every one's own Child is as great to him as the greatest, I have so entertained my own hitherto, as that if the noblest Person of his Years was committed to me, I could not with more Advantages to his Progress accommodate myself to him.

Next to his Love and Delight in me, and in his Book, my great Care was to observe his Health, and in order thereunto, that for his Years he might enjoy Sleep to the full. For it being observed by all Naturalists, that Children need more than ordinary Sleep, they are to be allowed it; in that if their Brains should be too much heated, their Fancies would soon, by firing of them, be dulled and dried up; and for the same Reason, Care ought to be taken, that Children be not unnecessarily provoked, so as to make them stubborn, or quarrelsome, or careless of all that otherwise should be regarded by them. Whereas mild and meek Speech makes them more complaisant to all that converse with them, and more apprehensive and retentive of what is suggested to them. And it hath been observed by many observant Persons, that where School Severities profit one, they spoil ten; but in this Case the Prudence of the Tutor is principally required. Wherefore let this be observed all along, that the Child do as sensibly understand the Good-will and Acceptance of his Tutor when and where he doth well, as he doth understand his Tutor's Displeasure upon his Negligence, which to such Years should be the whole Compass of Severity.

When

When my Child had construed two Chapters and upwards in St. *John's* Gospel, which he effected within less than two Months; supposing that Variety might somewhat take off the Tedioufness of one Language, I began to shew him the *Greek* Testament, and asked him whether he would learn in that, as well as he had done in the *Latin*. And observing that St. *John's* Gospel in *Greek* was the easiest Part of the *Greek* Testament, in that the Periods are little, and that he had double Advantage to read the *Greek*, to what he had to learn the *Latin*; in that by learning the *English* and *Latin* of the Gospel, his Fancy and Judgment would be the greater to the retaining the *Greek* Words, I immediately made Trial, whether his Fancy and Apprehension would close therewith.

And in training him up to the *Greek* Tongue, I did not so much as begin with the *Greek* Alphabet, for all together might confound him; but by the Words as they came, shewed him the Letters, and gave him only the Force or *Potestas* of them, under the Names of the *English* Alphabet; and where the Letters were double, as *theta*, *phi*, *chi*, I interpreted them to my Child by *th*, *ph*, *ch*; and so troubled him not with the Names of *Alpha* or *Beta*, but told him they were *A*, *b*, *c*, in *Greek*: And for the Accents, I taught him to pronounce them according to the Accents, as we do our *English* or *Latin*, and that the Marks of them were only to shew him where to raise his Voice; and by that Time I had read over with him one Chapter, he began to perceive, by the Rise and Cadency of the Syllables in the Words, what the Use of the Accents was, and in little Time, without the Names of *Grave*, *Acute*, or *Circumflex*, he would express the full Force of them.

I also observed the same in construing *Greek*, which I had done in *Latin*, to give him the distinct Signification of every Word, and caused him to render each Word by itself, which, as before I hinted, delivered him from Confusion, and mistaking the Adjective for the Substantive; and thus laid a sure Foundation for the *Greek Language*, a Furniture of him with a *copia verborum*; the want whereof makes *Greek* Authors so tedious to those of riper Years, in that they are necessitated in every Line to turn to their Dictionary, and sometimes oftener; whereas taking the Advantage of the Improvement of a Child's Memory, which is much stronger than a Man's to retain simple Themes and Notions (as we may see in every Child that within two Months after it comes to speak, gets the Names of all Things it converses with;) the Child thereby lays up that Stock of Words, as that, according to the Growth of common Sense and Judgment, it frames a Sense in Reading according to the Scope of what we read. As we may perceive in ourselves, who, when we have any Smattering in the *French* Tongue, from its Agreement with the *Latin*, though we know little or nothing of the *French* Grammar, yet can easily frame some tolerable Sense of the Author; so eminently conducing to Knowledge is the Furniture of a *copia verborum*.

Amidst these Cares, I took Care also not to clog nor torture his Memory with the *Latin* Translation when he was to construe the *Greek*, but caused him to turn it immediately into *English*, as in common Schools Youth are taught to put the *Greek* into *Latin*; yet so, as that he being now initiated into the *Greek* and *Latin*, when, upon a second reading of the *Greek*, he had forgot the *English*, I would give it him in *Latin* to refresh both;

both; and when he read any thing in the *Latin* Testament, and had forgot the *English* of it, I would, where he had read the same Verse or Chapter in *Greek*, render the Word in *Greek*; so that whenever he read one Language, he had some Exercise in both, and one Language helped and strengthened the other.

But above all, both in my teaching him *Greek* and *Latin*, from the Time I began with him, as I never gave him any Task while he was from me, to get against the Time he should come to me; so whilst we were together, I always encouraged him to tell me freely and openly when he was weary, and would have done, and I always gratified him in his Request; considering that Children by no Means are to be alienated from their Book, but that it is so to be managed, as to be made their greatest Pleasure. And therefore, whereas others bribe Children to their Book, by Play-days and Hours, my Endeavour hath been to make my Child's Book his *Ludus*, and his Recreation; and that when I would express my greatest Displeasure to him, I would express it no otherwise than thus, to tell him I would teach him no longer; that he should play up and down in the Streets as other Children; by which Means I begat, and increased in him this Opinion; that it was his Honour to learn his Book, and that my teaching of him would be more his Pleasure than any body's else.

To make which Impression the deeper in him, I always laid the strictest Charge upon him, to tell me freely, whether he knew the *English* of any Word in *Greek* or *Latin* when he was construing to me, and that it was no Shame to be ignorant of it; in that I have oft found, that the Discomposure of Mind Children are put into, when

when they know not what is demanded of them, and the Shame and Fear they are in consequently upon it, ruffles them so, that they are thereby rendered unmeet to retain what shall be suggested to them, and unfits them for what they are about; for nothing is a greater Help to Fancy to conceive, and affords more Strength to the Intention of Mind, and the retentive Faculty, than that Calmness of Spirit, which the *Greeks* call γαλήνη. Which Things being observed, I found in a little while a Harvest answerable to all my Pains; and the Child made as considerable Advances in Knowledge, as several others have done of double his Years.

I have told you, that when he was about four Years and a half old, he was put to his *Greek* Testament; and by reading daily some Verses in the Gospel of St. *John*, together with reading the *Latin* Gospel, by that Time he was five Years of Age, he was able to give a competent Account of the Sense of the whole Gospel of St. *John*, both in *Latin* and *Greek*, at the first Sight; he began to be able to read any *Greek* Book, and understand the Characters of the Letters, the Pronunciation of the Words, and the Use of the Accents, besides that he was able to construe several of the smaller Psalms in the Septuagint Translation, and the Hymns scattered up and down in the Gospels; the *Latin* Evangelists, at any Place, became at first Sight familiar to him.

When he had spent a Month or two in his *Greek*, and I found that the one did not confound or intangle him in the other, but that his Perceptions of both were distinct and orderly, and that there was no Tumult in his Thoughts, and that all was calm and serene in him, as if he had never studied harder, than to spell and pronounce a Syllable of two or three Letters; I then asked him,

as

as being resolved to make an Experiment, whether he would learn *Hebrew*; and finding in him *Hesiod's ἀγὰν ἑῷς, an Emulation after Excellency*, I considered with myself how to fence off those Scare-crows, which affright many of riper Years from undertaking that Language, and to render the Letters, and the Points, as accommodate to his Years and fancy as possibly I could. These three Languages (to which Dr. *Casaubon*, in his *Diatriba de usu verborum*, adds, the *Saxon Language*) are the Entrance to real Knowledge: His Words are these; *Ad eruditionem non nisi per linguas aditus tibi patebit, quatuor autem linguarum studium præcipue tibi commendo: Hebraicæ, Græcæ, Latinae, & Saxonicae; quarum singularum usum & dignitatem, quo melius intelligeres, tractatum tibi de quatuor istis linguis adornavi.* Ep. Dedic. ad Filium Johannem. [Languages are the Gates through which you must necessarily pass in your Road to Learning. Four of these I would chiefly recommend, the *Hebrew*, the *Greek*, the *Latin*, and the *Saxon*. Of which four I have composed a Treatise, in order to explain their Use and Dignity.] And if *Tully*, as he tells his Son *Marcus*, in the very Beginning of his most excellent Book *De Officiis*, that both he himself had studied *Greek* as well as *Latin*, as being beneficial to him as well in Philosophy as Oratory, and therefore advised him to the same Pains; certainly, we much more ought to study those Languages, which are now peculiarly called the Learned Languages; in that all solid Learning are fetched from Authors in those three Languages, and without the Understanding of the most, if not all of them, no Man deserves, or ever will obtain, in the Account of learned Men, the Repute of such a one.

Here-

Hereupon my Business was, as I said, to accommodate the *Hebrew* Characters with the Points to him; and as far as I could, I followed the same Method in bringing him to read the *Hebrew*, as I did in teaching him the *Greek*. I gave him the Force of the *Hebrew* Consonants, by the Names and Sounds of the *English* Letters, calling them *a, b, c*, and for the guttural Consonants, besides the *A*, I told him they were but as so many several *H*'s where-ever he met with them. I burdened him not with the Distinction of the Vowels, long and short, or with the Diversity of the She-vaes, but told him that they had the Force of Vowels, and how many were to be pronounced by *A* and *E*, and *O*, &c. and I never began with his Alphabet, but shewed him how to read a Word, as if the *Hebrew* Letters were but new-fashion *English* ones; and so by learning him some Words, and making him spell them, by joining the Points to the Consonants, I found he remembered them easier, than if he had learned them loose. For so at first they were taught as comprised in an *Hebrew* Verse, which I had from Mr. *Henry Jacob*, that was once well known for his Rabbinical Learning; the Verses were these, wherein we have the Order of the Letters in the *Hebrew* Alphabet:

אב גדה וזח טי

כל מן סעף צק רשת:

In Latin thus:

*Calamum scinde-eum; & purgetur lutum;
Perfice particulam [scriptilem] cogitatio arElatur reti.*

Pen and Ink and Paper get,
And the Thought is in the Net.

I never

I never was careful for the Pronunciation of the *Hebrew* Letters, so as to conceit any Excellency in pronouncing *Mem*, or *Yod*, this way or that; since the learned *Selden* told me in his Study, enquiring about the Pronunciation of the oriental Languages, the Business of studying these Languages is to understand the Signification of the Words and Phrase; the Pronunciation this or that way is not a Straw Matter; where we learn a Language to speak it, there we must get the Sound of the Letter, or else we cannot be understood, or understand others; but where they are not spoken, it is but a needless Pains and Curiosity, to endeavour one Pronunciation before another. And when my Child had learned to read one Verse, and to call the Letters, Consonants, and Points, by their Force, I then engaged him in construing.

I began first with the *Psalms*; and we construed a Verse at a Time; and that his reading it might grow easier, we read and construed the first Psalm so often, as that the Child had almost got it without Book in *Hebrew*; by which Means, being assured such and such a Word had such a Sound, he being able to spell the Sound, as any one that is Master of Orthography can; he could so help himself by that one Psalm, as that he was little gruelled afterward, except where Necessity required, which will befall the gravest Years, as well as the youngest, and that is from the Similitude of Letters; for whatever Distinction may be proposed by the Difference of Angles between *Beth* and *Caph*, between *Daleth* and *Resh*, and between *Gimel* and *Nun*, they are oft-times so small, and being not observed by the Printer himself, as that nothing but Use, and Understanding of the Word by the Context, can direct experienced *Hebricians*.

G

When

When we were come so far, as that we were to carry on the *Latin*, *Greek*, and *Hebrew*; this was my Way with him: First, in the Morning I heard him read *English* for a quarter of an Hour, to frame his Tone and Pronunciation; for the more gracefully he read *English*, the more delightfully he read the other Languages; and an ill Tone in the *English*, like an Error in the first Concoction, was not to be amended in the following; about Ten of the Clock, I heard him read, for the same Space, some of his *Latin* Testament. In the Afternoon, about Two of the Clock, I exercised him in his *Greek* Testament; and between Four and Five of the Clock in his *Hebrew*.

All this while I was not concerned at all to teach him any Rules in his Grammar or Accidence κατὰ τὸ πρῶτον, whether *Latin*, *Greek*, or *Hebrew*; but as I perceived his Apprehension and Judgment increase, I instructed him in natural Grammar; so that whatever Hints or Notions I infused, were equally subservient to the *Latin*, *Greek*, and *Hebrew* Grammar, and also perfecting him in understanding the *English* Tongue the better. Wherefore my first Endeavour was, to possess him with the Apprehensions of the Differences of Numbers and Tenses, and the several Tokens of the Cases, which he easily apprehended, and could make use of; so that my whole Endeavour was to follow, to encourage, and strengthen his natural Perception. What I saw was facile, I endeavoured to confirm; and when I saw any thing difficult, I did abstain from it for the present, till I was sensible he could, without the least Reluctancy, and with some Delight, receive it: So that by that Time he was five Years of Age, or a little more, I perceived, though I never put him to learn without Book any one Rule in his
Acci-

Accidence, he had that natural Perception of the Things contained in Grammar, as that some Children that had read over, and learned without Book some considerable Part of their Accidence, could not make that Use of it, neither were their Judgments or Reasons so much improved, as my Child was by this orderly suggesting of Things accommodated to him; for which Experiment there can be no general Rules given, but must wholly be left to the Judgment of the Tutor, and the Capacity of the Child.

By this Time my Child was five Years of Age and upward, and I thought he had Variety enough in Books and Languages to exercise and delight himself. In order therefore to his further Settlement in, and fixing those happy Beginnings he had made in the *Latin*, *Greek*, and *Hebrew* Tongues, that there be not only a Shew, but that what he had learned, and should learn in these tender Years, might be more serviceable to him for the future, if the Lord shall please to continue his Life and Health; about the Beginning of this Year, in *January*, we began all again. Wherefore, beginning with *St. Matthew's Gospel* in *Latin* and *Greek*, which he had scatteringly looked over before, and the *Hebrew Bible* at *Genesis*, we have kept a constant Course therein; and whatever else he is daily put to, he is exercised in one or other of these more or less every Day. Thus he is encouraged by seeing his own Progress; and by keeping him constant to these, I am the better able to judge, whether he retains what he hath learned, in that upon every Occasion, without any Trouble, I can make Experience thereof. And I had not only this Advantage, but when any Gentleman came to make Experiment of him, as the Rarity of his Attain-

ments invited several for the Satisfaction of their Curiosity to see him, as they might more certainly know where to pose him, so he might be more ready to give an Account of himself.

Though these Books might have seemed Exercise enough for such Years, yet I made a further Experiment of him as to the *Latin* and *Greek* Tongues. And when he was five Years and a half old, I put him into *Homer* and *Virgil*, so as that by that Time he was six Years of age, he was able to construe all *Homer's Batrachomyomachia*, and repeat many Verses thereof without Book; he was able to construe all *Pythagoras* his Golden Verses, and repeat many of them; he could construe the three first Eclogues in *Virgil*, and repeat several Verses there, besides what he had done in *Terence* and *Corderius*.

When I saw him thus capable of these Things, and that he began to have a competent *copia verborum*; I then began by little and little to instruct him in his Grammar Rules, more particularly to initiate him in the speaking of *Latin*, to prove him what Answers he could give me in *Latin*, and so to make his own Knowledge, which already he had attained, to serve itself. And I observed the same Measures of his answering in *Latin*, as I did in the first Dawnings of Sense, and Perception of the *English* Tongue. And the closer I kept to that, and followed Nature, the more successful I found the Rules of Art to be. For, as it is observed in Children, when they first begin to understand the Mind of those that speak to them, they answer only in the affirmative Particle or negative; so when I began to talk with him in *Latin*, though I was certain he understood what I spake about, the most that for some Time I could get from him, or he reach to, was *imo*
[yes]

[yes] or *non* [no] And when I bid him ask me any thing in *Latin*, as Infants will say, when they are a hungry, or a dry, *Bread*, or *Beer*; so although his Understanding was such, as to speak to me in these Forms of Address, that other Children do to their Parents, whilst he spoke *English*; yet when he was to speak *Latin* to me, he would, when he desired a Book of me, only say, *Librum*, or *Liber*, without any Addition of Verb, or Respect to the Person for whom; or if the Matter which he would have, was that which principally consisted in a Verb, as when he would see or hear any thing, he would express himself by some Mood or other of the Verb, without regard to Tense or Person; as, *videre*, *audire*, *habere*. Which broken Attempts, as *Minutius* expresses it, *Dimidiata verba conantes*, ought to be so far from Discouragement, or an Endeavour hastily to reform, as that they ought to be highly cherished: For by reading he soon began to see his Error; and, as Grammar Rules were more particularly understood, of himself he would reform, or at least, upon the least Intimation of his Error, he soon avoided the like Mistake for the future. So that in a little Time, when I spake any thing of ordinary Occurrence, and within the Circle of his Observation and Converse, giving him Time to pause upon the Words, he would soon understand my Meaning, though he was not able to answer me grammatically in a continued Proposition. Yet every Day he gets Ground; the more he reads the better able he is to understand and speak, and the more he tries and uses to speak, the prompter he is to it.

And now I began to find him, in some Measure, capable of his *Latin* Grammar; whereupon I taught him the Declensions of Noun Substantives, and

and Adjectives, the forming of Verbs, as to their Conjugation, the Preterperfect Tense, the Supines, and Participles, with the Indicative Mood of the four Conjugations. Which when he could do, I began to try him in making of *Latin*. I seldom went beyond the exercising of him in the two first Concords, and these in the most familiar Way I could, and the more familiar and easy, the more his Delight, Endeavour, and Apprehension was. And when he came but near, he was applauded; and where he was farthest off, it was only told him he mist the Mark; which Way of Dealing with him made an Enlargement daily in his Understanding.

For the further carrying on of this Design, I made it my Business to make him parse a Verse in *Virgil*, or the *Latin* Testament. Hereby he soon apprehended the Difference between a Verb and a Noun; the Prepositions are not many; a Participle was to him as a Noun Adjective; so as that he was chiefly acquainted with them, and little or no Notice of Adverbs and Conjunctions, save their Significations, and that they were *indeclinabilia*: So that, which Way soever I engaged him, I laboured all I could to keep off the Sense and Fright of any Difficulty, and that all should be as pleasant as may be. But no Way I found so effectual to cause him to apprehend the Concords, as by reading; for though the abstract Notion of them was not easily conceived by him, neither that of the Nominative Case with the Verb, nor of the Substantive with the Adjective; yet so apprehensive was he suddenly of the Sense of the Context, as that he could easily find out one and the other, and easily join them together. Wherefore this certainly ought to be observed, if you would not discourage Children that would learn, to let them
see

see *in specie* what you would have them understand : For as few Persons ever learned to discourse compactly, by the naked Rules of Logick ; and, on the other hand, Persons of Parts seldom discourse loosely, that have conversed with Persons of close Reasoning : Yet when a Man hath the Exercise of Discourse, and observes the Nature and Laws of Inference in Discourse, he will much more speedily and effectually improve the Art and Rules of Logic to his own Advantage : So Children, give them as few of the artificial Rules of Grammar at first as may be, till they understand somewhat of the Language, and they will then digest more of Grammar Rules afterwards in one Month, than in a Year before. And as it is in mathematical Studies, in that the most that is taught ordinarily, is the Notions of a few Definitions, Figures, with the Demonstration of a few Theorems and Problems ; but what Use to make of them they know not, neither are they taught, so as they learn it without any present Gusto, neither do they afford Matter of Discourse ; hereupon they are cast away : Whereas if the measuring of Ground, the Art of Dialling, Fortification, and Architecture, were but *παχυλως* [or superficially] taught Youth, and so the first Principles of speculative Mathematicks made intelligible and useful to them ; those Studies, which are the best Preparatives for real Learning, and to rouse Consideration and Judgment, as well as to prevent an over-easy Credulity, would be more admired, and where there is one Follower of them now, there would be one Hundred.

Thus is Grammar, in all noble and ingenious Children, who are the Care of private Tutors, to be suggested. And if Children be such, as have any thing of Honour or Emulation in them, they will

will more willingly learn an Eclogue in *Virgil*, or a Satire in *Horace*, which will be more their Credit to rehearse, and shew their Wit and Judgment to apply as Occasions offer themselves; than only to learn a Colloquy in *Corderius*, or such a Piece of Context, as no Man will have the Patience to hear a Child repeat. And the Pleasure the Child will find in any Part of an Author, will make him learn his Grammar Rules with more Chearfulness, that he may understand his Author the better. Accordingly I have been, and shall be willing, that my Son shall learn as much of Classick Authors, *Greek* and *Latin*, as he will or can; for by that Means he will get not only a *copia verborum*, but such a Company of *formule loquendi*, as will carry their own Authority and Elegancy along with them.

Above all, I am daily speaking to him in *Latin*, and when I repeat ought to the same Purpose I formerly spake to him about, I endeavour to speak in the same Words, that so they may be more familiar with him; and when he fully apprehends them, as Occasion serves, I vary.

And as for Variations of Speech, which, when used with Judgment, make Speech more copious and expressing; after that he had been a Year in the *Latin* Tongue, and had made some Progress in *Virgil*; when in the expounding of *Virgil*, or *Terence*, any Elegancy of Speech did occur, which he could not readily apprehend, I am wont to give it him in a more familiar Expression in *Latin*, and so the *Latin* both Ways is enlarged to him. And when any *Latin* Word occurs, that as yet he is unacquainted with, and yet he knows the *Synonymum* of it in *Latin*, I do not tell him in *English*, but use a more familiar *Synonymum* to express its Signification; thus the new Word is apprehended
in

in part, and the *Synonimum* fully confirmed to him. This hath been the Method I have used, particularly with my Child, the Success whereof is this; that in *Latin* he is capable to have any Author read to him to his Advantage, and the Delight of his Teacher; and for his *Greek*, he will use Dr. *Duport's Greek* Liturgy, and the *Greek* Testament, at Church, to as much Purpose and Understanding, going along with the Reader, as other Children of some more Years will their *English*. As for his Acquaintance with the *Hebrew* Tongue, besides the understanding of several Psalms, he is fully acquainted with twenty-four Chapters in *Genesis*.

The Truth of this Narrative, for Matter of Fact, I shall evidence by these honorary Mentions some Persons of Worth and Learning have left with me, under their own Hands, concerning my Child.

Mr. *Ombler*, a Fellow in *Corpus-Christi* College, coming occasionally near my House, and hearing of my Child, was pleased to satisfy himself to do me the Honour to make an Experiment of the Truth of what he heard; and as a Testimony of his Satisfaction, after he had examined my Son, he gave this Account of him:

Prima juventutis indoles futurum virtutis fructum indicat.

Hanc sententiam posuit Johannes Ombler, Coll. Corporis Christi Cantab. socius, Gulielmi Wottoni gratiâ, qui quinque plus minus natus annos, linguam Latinam, Græcam & Hebraicam, mirum in modum callet.

Maii 24, 1672.

H

These

These first fair Shoots of Youth promise a future Crop of Virtue's Fruit.

This Sentence was penn'd by *John Ombler*, Fellow of *Corpus-Christi* College at *Cambridge*, with regard to *William Wotton*, a Child of about five Years of Age, who in a surprizing Manner understands the *Latin*, *Greek*, and *Hebrew* Languages.

Mr. Skippon, a Gentleman that honoured both his own Country, and the many Countries he hath with commendable Care and Observation viewed in his Travels, at present a Member of the Royal Society in *London*, and my worthy Neighbour, upon his frequent Experience of my Child's Proficiency, hath given him this Testimony :

Laudataque virtus crescit.

In gratiam speratissimi pueri Gulielmi Wottoni sexennis, Henr. F. qui linguam Hebraicam, Græcam & Latinam legit, & in vernaculam vertit; hoc veritatis & benevolentiae μνημόσυον, L. M. Q. scripsit.

Sept. 4, 1672.

Phil. Skippon.

And Virtue when commended grows.

Out of Respect to that promising Child, *William* Son of *Henry Wotton*, about six Years old, who translates the *Hebrew*, *Greek*, and *Latin* Tongues into *English*, this Memorial of Truth and Good-Will was written from the Motives both of Affection and Justice, by *Phil. Skippon.*

Sir Thomas Browne, Doctor of Physick, a Gentleman not only famous for his Practice, but illustrious as well in Philology, as Philosophy, upon the Observation he had of my Son, left this Testimony of him with me :

‘ I do

‘ I do hereby declare and certify, that I heard
 ‘ William Wotton, Son to Mr. Henry Wotton, of
 ‘ Wrentbam, of the Age of six Years, read a
 ‘ Stanza in *Spencer* very distinctly, and pronounce
 ‘ it properly.

‘ As also some Verses in the first Eclogue of
 ‘ *Virgil*, which I purposely chose out, and also
 ‘ construed the same truly.

‘ Also some Verses in *Homer*, and the *Carmina*
 ‘ *Aurea* of *Pythagoras*, which he read well and
 ‘ construed.

‘ As he did also the first Verse of the 4th Chapter
 ‘ of *Genesis*, in *Hebrew*, which I purposely chose
 ‘ out.

‘ July 20, 1672.

Tho. Browne.’

If there happens ought beside τὸ πρέπον, [that
 Decorum] which is to be required of those that
 come into the World, either in the Essay, or
 Narrative, the Candor of the Reader is desired to
 pardon it; in that the Author is unacquainted
 with such Attempts, as to expose himself to every
 one’s Censure. I shall conclude all with this :

*Et veniam pro laude peto; laudatus abunde
 Si fastiditus non tibi, lector, ero.*

At Praise I aim not; Pardon will suffice:
 They amply praise me, who shall not despise.

F I N I S.

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